

Religious Miscellany.

THE AGED BELIEVER.

My kneeling at the threshold,
Weary, faint and sore;
Waiting for the dawning,
Waiting till the Master
Shall bid me rise and come
To the glory of his presence
To the gladness of his home,
A weary path I've traveled,
Mid darkness, storm and strife;
Bearing many a burden—
Struggling for my life;
But now the morn is breaking,
My toil will soon be o'er;
My kneeling at the threshold—
My hand is on the door.
Methinks I hear the voices
Of the blessed as they stand,
Meeting in the sunshine
Of the unseen land.
O! would that I were with them,
Amid their shining throng,
Mingling in their worship—
Joining in their song.
The friends that started with me
Have entered long ago;
One by one they left me
Struggling with the foe.
Their pilgrimage was shorter,
Their triumph sooner won;
How lovingly 'till I greet me
When my toll is done!
With them, the blessed angels,
That know no grief nor sin,
I see them by the portals,
Prepared to let me in.
O Lord, I wait thy pleasure;
Thy time and way are best!
But O! so worn and weary,
Dear Father, bid me rest. —Selected.

How Mrs. Trask Got Acquainted.

"I declare, I've half a mind never to enter the First Church again as long as I live!" Mrs. Trask exclaimed indignantly, as she threw her gloves on the bureau, and gave a savage jerk to her bonnet strings.

"Why, what new revelation has brought you to such a decision in regard to the First Church?" asked her husband.

"Have your sharp eyes detected some architectural flaw, rendering the structure unsafe, or is the minister found wanting in eloquence, or guilty of apostasy?"

"Neither, so far as I know; the building is very beautiful and commodious, and I greatly enjoyed Mr. Matthews' preaching. But the people! They are like animated icebergs—so haughty and distant, I shall never feel at home among them."

"It must seem very odd and lonely to you, my dear, coming as you did from a church where we had so many warm friends," was the sympathetic answer; "yet the people seem pleasant and social with each other," he added. "Perhaps they don't know that we are entire strangers, and waiting for an introduction."

"They will have to continue waiting, for we have no one to introduce us. For my part, I think uniting with the church ought to be sufficient recommendation and introduction for its members to greet each other with a friendly word."

"I think so too, and see nothing improper in your setting a good example by being the first to speak. I saw that fine-looking woman that sat in front of us last Sunday introducing herself, and noticed she met with a most cordial reception."

"Yes; but allow me to suggest that the elegance of her apparel had much to do with the warmth of her reception. What seems a graceful condescension in silk and velvet, would be regarded as an impudent demand for recognition in plain cashmere."

"Perhaps so. I know the feminine code of etiquette is terribly severe; but thought perhaps it might be somewhat relaxed within the pale of the church. However, such a peculiar rule must have equal force in all directions. I am sure it would be quite safe for you to speak to the lady who sits with her children directly opposite us."

"What! The woman with the plaid shawl and the funny-looking, home-made bonnet?" exclaimed Mrs. Trask, disdainfully. "Really, I don't know that I am particularly anxious to make her acquaintance."

"Ah! I'm afraid all the pride of First Church is not enrolled in silk and velvet," was her husband's reply.

Mrs. Trask colored guiltily as she endeavored to explain her position.

"You know, Frank, that I am not greatly influenced by style of dress, or even wealth in the selection of my friends. I could easily overlook the home-made bonnet, but the face beneath it was neither intelligent nor refined enough for me to consider her an acquaintance, even to my present limited circle."

"And yet you might be a valuable acquisition to my circle," Mr. Trask said earnestly; "her face was kindly and denoted strength of character, and the acquaintance and help of one who had been blessed with superior advantages might improve his expression materially, as the good taste and cunning fingers of Madam Arnold would that of the objectionable bonnet. I think, my dear, that we should seek to minister, rather than be ministered unto—to give freely, even as we have received."

"I am sure I think we give all that we are able to," Mrs. Trask replied, purposely misconstruing her husband's words—she had sometimes thought him a little too liberal, considering his small salary.

"Perhaps we do our duty so far as money is concerned, although I am not sure even as to that; but people are often very liberal with money, yet selfish and niggardly in the sharing of their most precious treasures. We know that in domestic life, unselfish love, not wealth, is the prime requisite of happiness. The model family is one where each inmate of the household contributes generously his best gifts for the good of all the rest. The father environs it with his protecting care and mature wisdom; the halo of a mother's thoughtful love and tender sympathy rests upon it; a scholarly elder son brings the advanced ideas and knowledge gained from books; his sister the little graces and refinements of society. To one has been given the voice of song, and the home is made to resound with music, while the dark shadows are driven away by the ready wit of another.

"Such, I believe, should be the church of Christ. Only a larger family, where each and every member brings his individual gifts and lays them freely upon its altar. The man endowed by his Maker with persuasive eloquence, or financial ability, has no right to keep these talents solely for the use of the political caucus or counting-room. The woman that has enjoyed superior advantages of education and culture, should seek to help those who have been less fortunate. Every intellectual gift or social attainment should be brought to bear in the right direction. The sweet voice, the sympathetic tear, the merry laugh, all have a place and a grand work to do in the elevation of society and the advancement of Christ's kingdom."

Mrs. Trask thought seriously of her husband's earnest words during the ensuing week, and for the first time realized how selfish had been her life, how narrow her sphere of usefulness. Possessed of a cultured mind and rare social qualities, she had regarded them not as gifts from God to be used in his service, but merely as so many stepping-stones placed for her own convenience and advancement in society. Mindful to some extent of the obligations resting upon her, she had not been neglectful of what had been termed Christian labor; yet the work for which she was really best fitted, had been left undone. She had given bread to the hungry, but paid no attention to the higher needs of the famishing souls about her; she had clothed the naked, but by the coolness of her reception, had chilled the heart of her uninteresting guest whom her husband had invited to their home. Inexperienced as a nurse, she had proffered her inefficient services in sickness to families whose threshold she had never deigned to cross in time of health, when an hour spent in bright, social converse with some tired mother and her growing boys might have done incalculable good. She had taken great credit to herself for seeking the companionship only of congenial spirits and intellectual equals or superiors. Claiming freedom from the pride of wealth, she had yet harbored and nursed with fondest care a far more deadly pride, the pride of culture.

Conscientious and practical, for Mrs. Trask to see her sin was to repent thereof, and repentance meant reformation. She did not leave the First Church, but seeing there a broad field of labor, began work at once, using gladly the best and most polished implements at her command. She soon made the acquaintance not only of the woman to whom her husband alluded, but of the sad-faced widow she had often met in the aisle, the shy young couple, evidently from the country, who had lately taken seats in front of them, and of the lonely girl she had noticed in a distant corner of the church. To these, and many others in the congregation, to rich as well as poor, her kindly words and sympathetic friendship brought strength and comfort, and she felt herself no longer "a stranger in a strange place," but one of many workers in her Master's vineyard.—N. W. Christian Advocate.

Mr. Moody on Ministers.

At a farewell service in Dublin, where Mr. Moody, as almost everywhere else, had a great success, he made the following remarks: "I wish to address a few words to the young converts about the importance of their identifying themselves with God's people, and the quicker young converts here do that the better. I have heard some people say, 'Why can't we have meetings oftener like the meetings that have been held here of late—why don't we have such meetings in our churches, and we would always like to go to them?' Meetings of the class we have had here, do a great deal of good, I have no doubt, but then it is not that sort of thing, good as it is, that we need, so much as regular work; and if our meetings here would unsettle the people, or have the effect of keeping them from attending their houses of worship, rather than continue to take part in them, I would go back to Chicago and settle down there at business of some kind or other. I have heard it said that ministers have an easy time of it, and that while they preach only two sermons in the week, I am at the work continually. Well, I can say in answer to such statements, that I was settled at one period of my life for two years in one place, and I worked harder when I was then preaching two sermons in the week than I have done since, all the time I have been going up and down through the country. Clergymen have many things to do in addition to preaching. They have their people to look after, and they have the sick to visit. I would rather preach five sermons than go to the house of mourning. It takes more sympathy and strength from me than preaching. Then a minister has to make calls, receive visitors, and be social; and after all that he has to prepare his sermons. But it has been said, preparing two sermons is easy work. If you think so, just try it, and see how you will get on. If you think your minister has an easy time of it, try his work, and see how long you will continue at it. Ministers are the only people, I might say, who don't get rest. I remember when, during a period of some five years, I tried often to get rest, and I never knew what it was. There were cases of sickness, there were funerals, and there was always something turning up to occupy the whole of my time. Ministers should have, like other men, one day of rest. Don't let young converts get it into their heads that the minister or pastor is not an important man. I consider that there is no man in the world more important than a good pastor, and if you have got one, thank God and pray for him constantly that God may bless him. Let me urge young converts to join the minister in his work, and not to be unsettled as regards their duty. I believe the dearest thing to the heart of the Son of God, on this earth, is the church, and we ought to pray earnestly for its welfare. We ought also to pray earnestly for the man of God who preaches, and do nothing that would cool or kill his influence or efforts. You talk about the success of our meetings here. What would they have been, if your pastors had not been sowing the seed here for years? And when the seed is once sown, you may rest satisfied, a reaping time is sure to come. I have visited towns where our meetings were not attended with as much success as I could have wished. Why? Because the ministers were not so much in sympathy with the work. If you have any regard for the truth that has been a blessing to you, stand right by the church of God, and pray for those that are interested in her welfare."

Anti-Religious Cant.

The perpetual din about decay of Christianity, and the dying out of its creed, which is kept up in our periodical literature by writers big and little of a certain class, has now become a species of anti-religious cant which is as senseless, and quite as offensive to all right-minded people, as anything that ever emanated from the narrow and bigoted secretaries of less intelligent ages. It is really a reproach to the current literature of the time, which ought to be the conservator of truth and righteousness, instead of constantly going out of its way to insult thousands of the most intelligent people in the land, who hold nothing more true or more vital than the great truths of Christianity. Why should such truths be thus caricatured, misrepresented and maligned? And why should the conductors of our reviews and magazines lend the sanction of their great journals to a class of writers who insult the whole Christian people by this silly cant of caricature and misrepresentation and malignity?—Interior.

New Advertisements.

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MAKE NEW RICH BLOOD.

And will completely change the blood in the entire system in three months. Any person who will take 1 Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. J. S. JOHNSON & CO., BOSTON, MASS.

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Neuralgia, Influenza, Sore Throat, Croup, Whooping Cough, Chronic Bronchitis, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lame Back. Sold everywhere. Send for pamphlet to J. S. Johnson & Co., Boston, Mass.

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An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and unimpaired in quality. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 teaspoonful 3 times a day. Sold every where, or sent by mail for 5 letter-stamps. J. S. Johnson & Co., Boston, Mass.

SOLD BY C. BLAKELEY, MONTPELIER, VT.

Elegant New Spring Styles of

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Hats & Gent's Fine Furnishings

At A. D. FARWELL'S,

At the Head of State Street.

NEW FURNITURE STORE!

You will find a good assortment of all kinds of Furniture at our store. We invite all to call and examine our goods. Special pains will be taken with all kinds of repairing. Also

House Painting, Papering, Graining,

and all kinds of work in this line done on short notice. Having had twenty years' experience in the business, we feel confident that we shall be able to please our customers.

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Dr. CLARK JOHNSON'S

Indian Blood Syrup

Cures all Diseases of the Stomach, Liver, Bowels, Kidneys, Skin and Blood. MILLIONS testify to its efficacy in healing the above named diseases, and pronounce it to be the BEST REMEDY KNOWN TO MAN.

Guaranteed to Cure Dyspepsia.

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BARHAMVILLE, New Kent County, Virginia.—Dr. Clark Johnson: Your Great Indian Blood Syrup is a wonderful medicine; it has entirely cured me of Dyspepsia. It is all that it is said to be.

MRS. MATILDA DANBRIDGE.

IA MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF HIS COUNTRY WILL BE SET RIGHT BY EXAMINING THIS MAP.



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By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of road between Chicago and the Pacific Ocean. Its equipment is unrivaled and magnificent. Its trains are the most comfortable and beautiful in the world. Its service is prompt and reliable. Its rates are low and its connections are excellent. It is the only line that runs direct from Chicago to the Pacific Ocean. It is the only line that runs direct from Chicago to the Pacific Ocean. It is the only line that runs direct from Chicago to the Pacific Ocean.

"ALBERT LEA ROUTE."

A New and Direct Line, via Seneca and Kanabek, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Trains. Tickets for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare as low as by any other route. For full particulars, get the Map and Folder of the GREAT ROCK ISLAND ROUTE, at your nearest Ticket Office, or address R. R. CABLE, Vice-Pres. & Gen'l Mgr., Gen'l Trk. & Pass. Agt., CHICAGO.

HOP PLASTER

This plaster is famous for its quick and hearty action in curing Rheumatism, Sciatica, Kidney Disease, Lame Back, Side or Hip, Sharp Pains, Neuritis, Head and Liver Troubles, Stiff Muscles, sore Chest, Cramps, and all pains or aches in every part. It soothes, strengthens and stimulates the parts. Sold by druggists, everywhere at 25 cents.

A GREAT SUCCESS

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100 FANCY ADVERTISING CARDS.

All different, with or without advertisements on them post free, for ten 3-cent stamps; 50, all different, for 50 3-cent stamps; 100, all different, for 100 3-cent stamps. Address: UNION CARD COMPANY, Montpelier, Vt.

\$72 A WEEK, 42 1/2 days at home, monthly. Costly outfit free. Address: TRUE & CO., Augusta, Me.

Temperance.

HER STORY.

My story, dear? Well, really now, I haven't much to say; But if you'd come a year ago, And then again to-day, No need of words to tell you, dear, What your own eyes could see Of what the temperance cause has done, For my dear John and me!

A year ago we hadn't four To make a loaf of bread, And many a time these little ones Went supperless to bed; Now, look into the larger, dear, There's sugar, flour and tea, And that is what the temperance cause Has done for John and me.

He used to walk along the street, Looking so mean and low, As if he hardly dared to meet The friends he used to know; But now he looks them in the face, And walks off bold and free, And that is what the temperance cause Has done for John and me.

The children were afraid of John; His coming stopped their play; But now when supper-time is o'er, And the tables cleared away, The boys all frolic round his chair, And the baby climbs his knee, And that is what the temperance cause Has done for John and me.

A year ago these little boys Went strolling down the street, With scanty clothing on their backs, And nothing on their feet; But now they're stout and stockings, And good clothing, as you see, And that is what the temperance cause Has done for John and me.

O, those long, long days are o'er, Of sorrow and of pain! The children have their father back, And I, my John again. O, pray excuse my feelings, dear, 'Tis only joy to see How much the temperance cause has done For my dear John and me!

Each morning when he goes to work, I upward look, and say— "O, heavenly Father, help dear John To keep his pledge, to-day!" And every night, before I sleep, Thank him on bended knee, For what the temperance cause has done For my dear John and me. —Selected.

A Hindrance to a Great Cause.

The debate on temperance methods in the Presbyterian Assembly at Saratoga, last week, adds another to the numerous illustrations of a great weakness in the temperance movement. There is no question at all as to the evils of intemperance, admits them. And it is axiomatic to say that they exist. The question which divides those who desire to labor for their removal, is chiefly a question of method. It is not strange, nor is it unfortunate, that such differences should exist. While they are of various degrees of importance, they are not fundamental, but are altogether consistent with the general end, all parties have in view. It is, however, of the greatest concern that these parties, each working in its own way, should not fall out with one another, should not waste their strength in an interminable warfare. There is as great need for toleration among temperance workers as there is among Christians. There are differences between Baptists and Presbyterians, between Methodists and Congregationalists; but they do not spend their time in accusing each other, because of such differences, of being poor Christians, much less of being anti-Christians. They have been, however, a long time learning this lesson; and we suppose the same experience most come to temperance workers again and again before they will learn it.

It is not our purpose to follow the course of debate in the Presbyterian Assembly. We only refer to it as affording an example of the spirit of intolerance in a body where anything like mutual suspicion of unsoundness on the great question ought not to be looked for. It cropped out more than once, but at no time more offensively than when a minister spoke of "the learned doctors of divinity who come here to discuss Higher Criticism and are not willing to lift men from the gutter." This was equivalent to charging that these learned doctors of divinity are not willing to help the cause. Such charges are being constantly made, and with insufficient reason. Why was this made? Simply because there were differences as to the expediency of a declaration concerning prohibition. One of the commissioners said that unless the movement is based on prohibition by the individual, it is based on sand, and intimated that those who did not occupy this platform were enemies of the cause. This is unwise and unjust and harmful; but not because prohibition and total abstinence are not right. We believe in them most thoroughly. We would that every man were a total abstainer and that prohibition were enforced in every state and territory in the country; but before this great revolution is accomplished, several successive stages must be passed. There is a vast amount of work to be done in communities, counties, cities, states, before the preparation for prohibition is complete. Every man whose influence simply lessens the number of individuals, or a community of individuals, consumers, is helping the temperance movement. Those who favor high license, the enforcement of Sunday closing, the reduction of the number of saloons, are likewise helpers. The Business Men's Moderation Society, of this city, which was so plentifully abused by temperance people, ought to have been commended and supported, because it aimed to prevent drinking in business hours, it aimed to prevent "treating," and, in so far, it was co-operating with those who condemned it. Temperance leaders must learn not to despise such work; for it must be done in all great cities like New York and Chicago and Philadelphia before prohibition is thought of. Judge Hibbard, a commissioner to the Assembly from Chicago, simply stated a plain truth when he said that, though he was a prohibitionist, he did not urge it in Chicago, because Chicago was not ready for it. High license was the first step, and then other steps could be taken. The true way was to lessen the traffic, lessen the drinking, and finally do away with it altogether.

Prohibition has been fought as a political question in New York state for a generation or more, and it does not seem any nearer success than it did twenty-five years ago. Still, we do not at all oppose it, though we do not believe the state will be ready for it in fifty years. Local option must first do its work in the many villages and towns which can be made ready for it; and while in this state and other states, these processes of educating public opinion must go on, it is folly, it is treason, to subject any man, who is earnestly and conscientiously working in his own way, to a fire of abuse from his own ranks. John Wesley once said: "I desire a league offensive and defensive with every soldier of Christ." This is the spirit that is needed in the temperance movement.—Independent.

Something for Everything.

Read, Mark and Inwardly Digest.

ASHBURNHAM, Mass., January 14, 1880.
I have been very sick over two years, and was given up as past cure. I tried the most skillful physicians, but they did not reach the worst part. My lungs and heart would fill up every night and distress me very bad. I told my children I never should die in peace until I had tried Hop Bitters. I took two bottles. They helped me very much indeed. I took two more, and am well. There was a lot of sick folks here who saw how they cured me, and they used them and are cured, and feel as thankful as I do. MRS. JULIA G. CHURCH.

BATTLE CREEK, Mich., January 31, 1880.
I have used seven bottles of Hop Bitters, which have cured me of a severe chronic difficulty of the kidneys, called Bright's Disease by the doctors. RODNEY PEARSON.

WALHEND, KANSAS, December 8, 1881.
I write to inform you what great relief I got from taking your Hop Bitters. I was suffering with neuralgia, dyspepsia, nervous debility and woman's troubles. A few bottles have entirely cured me, and I am truly thankful for so good a medicine. MRS. MATTIE COOPER.

CEDAR BAYOU, TEXAS, October 28, 1882.
I have been bitterly opposed to any medicine not prescribed by a physician of my choice. My wife, fifty-six years old, had come by degrees of disease to a slow sundown, and doctors failed to benefit her. I got a bottle of Hop Bitters for her, which soon relieved her in many ways. My kidneys were badly affected, and I took twenty doses, and found much relief. I sent to Galveston for more, but word came back, none in the market, so great is the demand, but I got some elsewhere. It has restored both of us to health, and we are duly grateful. Yours, J. P. MAGEE.

NEW BLOOMFIELD, Miss., January 2, 1880.
Gents:—I have been suffering for the last five years with a severe itching all over. I have used up four bottles of your Hop Bitters, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor, but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, I am well, and my skin is well, clean and smooth as ever. HENRY KROCHER.

KALAMAZOO, Mich., February 2, 1880.
I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums, and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them, something I have never before done with any patent medicine. J. J. BARCOCK, M. D. and Druggist.

KAHOHA, Missouri, February 9, 1880.
I purchased five bottles of your Hop Bitters of Bishop & Co. last fall for my daughter who had been sick for eight years, and am well pleased with the Bitters. They did her more good than all the doctors, or medicine she has taken, and have made her perfectly well and strong. WILLIAM T. McCLECKE.

GREENWICH, February 11, 1880.
Hop Bitters Co.: Sirs:—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They saved my life, and I am grateful. LEROY BREWER.

LOKE JACK, Mo., September 14, 1879.
I have been using Hop Bitters, and have received great benefit from them for liver and kidney complaint and malarial fever. They are superior to all other medicines. P. M. BARNES.

CLEVELAND, Ohio, October 28, 1879.
My better half is firmly impressed with the idea that your Hop Bitters is the essential thing to make life happy. B. POPE, Secretary Plain Dealer Co.

SPRINGFIELD, Ill., September 3, 1880.
Gents:—I have been taking your Hop Bitters and received great help from them. I will give you my name as one of the cured sufferers. Yours, MRS. MARY F. STARR.

GRENADA, Miss., November 3, 1879.
My daughter, now a young mother, is using your Hop Bitters, and is greatly pleased with the beneficial effects on herself and child. D. D. MOORE, Proprietor New South.

PAULDING, Ohio, February 2, 1880.
Gents:—Have used two bottles of Hop Bitters in my family, and think them the best medicine ever made. GEORGE W. POTTER, Banker.

Beware! of the vile, poisonous whiskey bitters with the word "Hop" in their name, sold in violation of the U. S. Law, by evil-doers on the credit of Hop Bitters—the best of medicines, which have a green cluster of hops on the white label, and sold by all druggists and the Hop Bitters Mfg Co., Rochester, N. Y.

Goddard Seminary

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Admission, 50 Cents. All Reserved Seats.

Tickets for sale at Smith's Drug Store on and after June 15th.

Doors open at 7 o'clock; Concert begins at 8.

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